a multitude of unmade deities, nor yet that duplicity of them, which Plutarch contended for (one good, and the other evil), who accordingly denied God to be the cause of all things, writing thus in his Defect Of Oracles,* ot *plv* ovSevoc aTrXcugrov Qeov, ot Se *Ofiov TL* Wvrcov amov TTOiovvrcc? aoTO^ovcri rov ^fTpi'ou *KM.* ?rj)£7rovroc, They are guilty of one extreme, who make God the cause of nothing, and they of another, who make him the cause of all things. — But this paradox was both late started amongst the Greeks, and quickly cried down by the succession of their philosophers, and therefore pre-judiceth riot the truth of Faustus's general assertion concerning the Pagans. Which is again fully confirmed by St. Austin in his reply: "Siquisitadividat, ut dicat eorum, quse aliqua religione detinentur, aliis placere unum Deum colendum, aliis multos; per hanc differentiam et pagaui a nobis remoti sant, et Manichaei cum paganis deputau-tur, .nos antem cum Judaeis. Hie forte dicatis, quod multos deos vestros ex uua substantia per-hibetis; quasi pagani mnltos suos, non ex una asserant, quamvis diversa illis officia, et opera, et potestates illis attribuant; sicut etiam apud vos alius deus expugnat gen tern tenebrarum, alins ex ea capta fabrieat mundutn," &c. If one should make another distribution of religionists, into such as worship either one God, or many gods; according to this division, the Pagans will be removed from us Christians,, and joined with you Manicbeans. But, perhaps, you will here say, that all your many gods are derived from one substance; as if the Pagans did not also derive

*Tora. ii. opcr. p. 414.